/Tibetans of Chinghai/

gories and the apportionment of the traditional Buddhist 404 is not standardized.) There are further breakdowns of what might go wrong with what aspects of the human body and the human mind or spirit, to the point where each infinitesimal ailment has its own specific cause and cure, or impossibility of curing. The medicinal treatments involve acupuncture, plasters, herbs, roots, crushed bone, excreta, potions, incantations and numerous other elements. It is a very complex system. When a Tibetan needs medical aid, he must first seek out a lama, present him with a scarf and a gift, and have this lama (who is not a doctor) cast the dice. The dice reveal the portion of the canon that contains reference to the manpa who is needed. The manpa, or specialist, may turn out to be a Christian medical missionary who has been successful in effecting cures (cf. Rijnhart, pp. 163-64). Sometimes there may be some suspicion of fee-splitting. Generally the prescriptions and treatment bear little relation to our own medical knowledge. However, the Tibetans are pragmatists and will seek their cures from those who have established a reputation for success, be they Westerners, Tibetan Buddhist or Bon doctors, or any others. Wherever Western medical science has filtered through, few Tibetans hesitate to make use of it, often simultaneously with their own. Mongol medical science is derived from the Tibetan Buddhist sources. However, more particular Mongol data on health and sanitation can be found in the IMAR Handbook.

III. The Chinese

A. The Diet of the Chinese

The Chinese diet does not contain milk or any milk products. The usual beverage is tea. The principal animals raised for food are pigs, chickens and ducks. In the Northwest, however, mutton has become a very common dish. The Moslems substitute beef for pork. In the Northwest the main grain products are wheat and millet. Rice is also eaten in abundance, being brought generally from southern and central China. Most proteins are derived from soybeans, peanuts and sweet potatoes. The food prepared for special feasts, and the kind eaten by the upper classes, differs considerably from the average Chinese meal, consisting of at least four-fifths meat, fish or fowl. The Chinese method of cooking preserves the vitamins contained in the vegetables, since they are never permitted to linger over the fire or in water.

B. Chinese Concepts of Disease

Most of the people do not know the different values of the various food products. Although many might wish to improve their daily diet with more meats and fish, they cannot afford to do so. The people in general, and particularly in the Northwest, have no

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European scholars have maintained that the Hsifan are not Tibetans and suggested that they represent a northern branch of one of the non-Chinese races of S.W. China, like the Lolos or Mosos. Granting that there is no such thing as a homogeneous Tibetan race, the Hsifan of the country west of T'ao Chou speak the Tibetan language and are as much Tibetans as the inhabitants of any other portion of the Tibetan plateau. A little further north they come into contact with the Kokonor Mongols, whom they bully and plunder. Unlike the Mongols, who are everywhere being pushed back by the encroaching Chinese agriculturist along the northern borders of Shansi and Chihli, the Tibetans of the Kansu border hold their own against the Chinese colonist; partly perhaps because the country is too elevated to suit the latter, but also because the N. Eastern Tibetan is truculent and independent compared to the Mongol and further takes readily and successfully to agriculture. Their food is the buttered tea and tsamba (parched barley meal) of the Tibetans everywhere. Tsamba is a palatable food for people fond of porridge, and the buttered tea is not at all bad when regarded as gruel or soup instead of tea; it is for this reason that the bitter teas of India are unsuited to the Tibetans. It is often said that the Chinese sell the merest refuse of their tea bushes to the Tibetans; but it happens to be what the latter want to make their gruel with. There is little or no resemblance between the tea drunk by the Tibetans and that consumed in Europe.

There appear to be two racial types in Tibet, the short round-faced Mongoloid type, and the tall prominent-featured Aryan type; the latter is common among the Tibetans of Amdo as amongst those of Kham. A peculiar feature of the eastern Tibetan, by which he could in nine cases out of ten be recognised in Chinese or foreign dress, is his habit of standing with his feet turned out at right angles to his body.

From Heitso Ssu the trail runs north over low grass-covered hills for a few li and then descends through a rocky gorge to a small monastery called K'achia Ssu (all our names are Chinese) lying in a narrow wooded valley trending N.W. In this neighbourhood there grows a plant poisonous to ponies and mules. From here the track runs down the